FALLACIES & MISCONCEPTIONS
About
The Messenger's Marriages
(peace be upon him)

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1417 H

In The Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Lord of the Universe. May peace and blessings be upon Muhammad, the choicest of at! His creatures, his family, his esteemed companions and those Who follow them till the Day of Judgment.

I greet you* with the greeting of Islam

May blessed greeting be from Allah to you all, I pray Allah the Almighty to gather our hearts for His love and His satisfaction and to grant us sincerity and success in our sayings and actions, and to grant us perfection of faith and truthfulness of belief He is the All-Hearing and responsive to our prayers.

Dear Brothers,

Have you seen the bright sun in the clear sky of a midsummer day with no clouds, mist or fog? Suppose a man wanted to extinguish its brightness by blowing with his mouth or by casting his cloak over it, would it be extinguished? Will its light and brightness
die out? Never ....Never .... so is "Our Sun" that we shall talk
about this evening.

We shall not talk about the sun in the sky, but about the sun on the earth; we shall not talk about the -burning- sun, but about the "illuminating" sun, the Sun of Prophethood, the Sun of the Message, the Sun of guidance and knowledge. It is the illuminating lamp with which Allah the Almighty has put an end to the unhappiness and misery in life and has lead people forth from darkness into light. It is Muhammad, the honorable Prophet (May the blessings of Allah be upon him). Allah says:

"This was a lecture delivered to the pilgrims at the headquarters of the Muslim World League in Makkah on Monday 1st Thi Al Hijjah, 1390 AH

يريدون ليطفئوا نور الله بأفو اههم و الله متم نوره ولو كره الكافرون.
هو الذي أرسل رسوله بالهدى ودين الحق يظهره على الدين كله ولو كره المشركون (٨،٩:٦١).

"Their intention is to extinguish Allah's Light (by blowing) with their mouths: but Allah will complete His light even though the unbelievers may detest (it) It is He Who* has *sent His messenger with guidance and the religion* of *Truth. That He makes it prevail over all religion, even though the pagans may detest (it)."* (61:8-9.)

He is the "Sun of the Earth" we are going to speak about this evening. The Holy Qur'an describes him in a magnificent and inclusive way:

يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَـٰكَ شَـٰهِدًا وَمُبَشِّرًا وَنَذِيرًا
وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا (٣٣:٤٦،٤٥)

"O Prophet! Truly We have sent thee as a *Witness,* a *Bearer of glad tidings, and* a *Warner, - And* as *one who invites to Allah's (Grace) by His leave, and* as a *Lamp spreading Light. "*

(33: 45, 46)

The "Lamp spreading Light" is but the lamp of Prophethood that emits light illuminating the whole universe and sent by those who have insight and denied only by the blind.

The enemies of Islam have always been casting doubts on the Prophet of Islam (peace be upon him), attacking his message and detracting from his greatness. They fabricate lies and fallacies to make the believers doubt their religion and to keep people away from believing in the message of the prophet (peace be upon him).

Throughout this translation the translator has depended on The Holy Qur'an English Translation of of the Meaning and Commentary.
Revised & Edited by the Presidency 0f Islamic researches, Ifta, Call and Guidance.

It is no wonder to hear such falsehoods, lies and allegations about the Prophets and Messengers, because this is the rule, the norm of Allah the Almighty in His creatures.

Allah speaks the truth when He says:

وَكَذَٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ ٱلۡمُجۡرِمِينَۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا
(٣١:٢٥)

"Thus have We made for every prophet an enemy among the sinners: but enough is Thy Lord to guide and to help." (25:31)

Before I talk about the pure and chaste "Mothers of the Faithful" and the wisdom of the Prophet's marriage with them, I would like to answer a wicked lie frequently aroused by malicious enemies of Islam to undermine our faith, to obscure truth and to depreciate the great Message of Muhammad Ibn Abd Allah (may the blessings and peace of Allah be upon him).

They claim that Muhammad was a lustful man pursuing his lusts and sensuous pleasures, that he (peace be upon him) was not satisfied with one wife, or even four, as he (peace be upon him) taught his followers, but he (peace be upon him) multiplied his wives and married ten or more driven by his desires and whims. They also claim that there is a big difference between Jesus who resisted his desires and controlled himself, and Muhammad (May the blessings and peace of Allah be upon him) who sought his desires.

"... كَبُرَتۡ كَلِمَةٗ تَخۡرُجُ مِنۡ أَفۡوَٰهِهِمۡۚ إِن يَقُولُونَ إِلَّا كَذِبًا." (٥:١٨)

"...it is a *grievous thing that issues from their mouths* as *saying. What they say is nothing but falsehood!" (18-5)*

This shows that they are spiteful liars. Muhammad (May the blessings of Allah be upon him) was never a man of lust, but he was a human Messenger, married as people marry to be an example of following the right and straight path. He (peace and grace of Allah be upon him) was not a God or a son of God as some people believe of their prophet, but a human being like all human beings only distinguished by the Inspiration and the Message.

Allah says:

"قل إنما أنا بشر مثلكم يوحى إلي ٠٠٠٠" (١٨:١١٠)

"Say: I am but a man like you, (but) the inspiration has come to me ...." (18:110)

Muhammad (May the blessings and peace of Allah be upon him) was not an innovation among the Messengers so as to diverge from their practice or to contradict their way. The Holy Qur'an tells us of the Messengers saying:

"ولقد أرسلنا رسلا من قبلك وجعلنا لهم أزواجا وذرية ٠٠٠٠" (١٣:٣٨)

"We did send messengers before thee, and appointed for them wives and children ...." (13:38)

Why, then, do they arouse such baseless accusations against the seal of all prophets (peace be upon them all)? Allah the Almighty says:

٠٠٠ فإنها لا تعمى الأبصار ولكن تعمى القلوب التي في الصدور ٠" (٢٢:٤٦)

"... truly it is not the eyes that are blind, but the hearts which are in their breasts." (22:46)

Dear Brothers,

There are two essential points that rebut all these allegations about the holy Prophet (peace be upon him); we must never overlook these points and we must always put them before our eyes when we talk about the "Mothers of the Faithful" and the wisdom of the multiplicity of the prophet's wives (may Allah be satisfied with them all):

First: The holy Prophet (may the blessings and peace of Allah be upon him) did not diversify his wives (may Allah be satisfied with them) until he was senile, an old man over fifty years of age.

Second: All the chaste and virtuous wives of the holy Messenger (May the blessings and peace of Allah be upon him) were widows except Al Sayedah* Aishah (may Allah be satisfied with her) whom the Prophet married when she was still a young maiden.

From these two points we simply realize the falsity of these fallacious allegations claimed by the malicious orientalists. If the aim of marriage had been seeking bodily desires or sexual pleasures, he would have married when he was a young man full of youthful vivacity not when he was an old man suffering from senility; or he would have married young maidens, not aged widows; especially when we remember that he (may peace of Allah be upon him), seeing Jabir ibn Abd Allah in sweet-smelling and apparent bounty and joy, said to him: "Have you married? He said yes. The Prophet (peace be upon him) said: a virgin or one previously married? Jabir said: with one previously married, whereupon the Prophet said: Why did you not marry a virgin so that you might sport with her and she might sport with you?"

• An Arabic title used to address distinguished married ladies. The translator will, hence-forth, use it for the wives of the prophet (peace be upon him).

The holy Prophet recommended a young virgin to Jabir to marry. He (May the blessings and peace of Allah be upon him) perfectly knows the way of enjoying sensuous pleasures. If he had married only for enjoyment of sex is it reasonable then to have married at the age of senility, not at the prime of youth?! Or to have chosen widows instead of maidens?!!!

His companions (may Allah be pleased with them) were ready to sacrifice their lives for his sake; and if he (peace be upon him) asked to marry, they would willingly marry him with whoever he wanted from their beautiful girls. Why did he marry old widows and leave young maidens?

This undoubtedly refutes those allegations and answers the evil liars who try to detract from the holiness of the Prophet or distort his unblemished reputation. The Messenger's marriage, then, was not after "sex" or "caprice"; it aimed at noble targets and great goals. The enemies of Islam will admit this if they free themselves from blind fanaticism and employ the logic of reason and emotion. They will find in this marriage an ideal one for the virtuous and generous man, the merciful Prophet and Messenger, (may the blessings and peace of Allah be upon him) who sacrificed his comfort for the sake of spreading Islam.

Dear Brothers,

The reasons behind the multiplicity of the wives of the messenger (May the blessings and peace of Allah be upon him) are many and can be summed as follows:

1. Educational and Didactic reasons.
2. Legislative Reasons.
3. Political Reasons.

We shall talk briefly about each of these reasons, and then about the pure and chaste "Mothers of the Faithful" and the reasons of marrying each separately.

1. <u>Educational & Didactic Reasons</u>:

The first principal aim at the diversity of the wives of the Messenger (May peace and blessings of Allah be upon him) was producing some women-tutors to teach the Muslim women the legal judgments and rules. The women constitute half the society and they, as well as men, are enjoined to perform the religious duties. A lot of women felt shy to ask the holy Prophet (May the blessings and peace of Allah be upon him) about legal matters, especially those related to them, such as the rules of menstruation, childbirth, state of major impurity and other matrimonial matters. The woman almost overcome by shyness, felt embarrassed when she wanted to ask about these matters.

One characteristic of the Messenger (May the blessings and peace of Allah be upon him) was complete modesty. He was, as the books of Hadith mention, "more bashful than a virgin in her boudoir." He could not answer frankly all questions put forward by the women. Sometimes he used metonymy, and the women might not have understood what was meant.

Al Sayedah Aisha (may Allah be pleased with her) relates that a woman from Al Ansar asked the Prophet (peace be upon him) about her ghusl (cleansing) after menstruation. He (peace be upon him taught her how to cleanse herself (take bath), and then told her to take a piece of cloth with musk and purify herself with it. She said: "How should I purify myself with that?" The Prophet (peace be upon him) said: "make yourself pure with it." She repeated: "How can I make myself pure with it O Messenger of Allah?" The Prophet (may the blessings and peace be upon him said: "Allah be praised!! Make yourself pure with it!!" Al Sayedah Aishah said: I dragged her to my side for I understood what the Messenger of Allah meant and therefore, said: Apply this piece of cotton with musk to check any mark of blood, and I told her frankly the place where to put it."

The holy Prophet (peace and blessing of Allah be upon him) felt too shy to answer frankly and explicitly such a question, and very few women could overcome their shyness and ask publicly about such embarrassing womanly matters.

Another important example for this is the Hadith narrated by Umm Salama in Al Bukhari and Muslim. She (may Allah be pleased with her) says: "Umm Sulaim (The wife of Abi Talha) went to the Messenger of Allah (may peace be upon him) and said: O Messenger of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream?" Upon this the Messenger of Allah (peace be upon him) said: Yes, when she sees the liquid (vaginal secretion). Umm Salama said to her: Woe unto you! Does a woman have sexual dream?" The holy Prophet then answered: In what way does the child resemble her? The holy Prophet (May peace and blessing of Allah be upon him) means to say that the procreating substance is contributed not only by male but by female also, and therefore, the child has resemblance with his mother. Allah the Almighty says:

"إنا خلقنا الإنسان من نطفة أمشاج نبتليه فجعلناه سميعا بصيرا". (٢٦:٢)

"Verily We created man from a *drop of mingled sperm. in order to try him.'* so *We gave him (the gift)*, *of hearing and sight"*

(76 :2)

Such embarrassing questions were answered by his virtuous wives (may Allah be pleased with them all). This is what made Al Sayedah Aisha (may Allah be satisfied with her) say:" How good are the women of Al Ansar that their shyness does not prevent them from learning religion."

The women used to go to the wives of the Prophet. "The Mothers of the Faithful" (may Allah be pleased with them), to ask them about matters of religion, the rules of menstruation, childbirth, cleanliness ... etc, they were the best teachers and guides through whom the women learned their religion.

It is known that the pure Sunnah includes not only the sayings of the Prophet (peace be upon him) but also his actions and his approvals. It is part and parcel to Sharia (Jurisprudence) which must be followed by the Muslim Ummah. Who else could convey the Prophet's actions and approvals inside his home other than his consorts? They have become teachers and narrators of Hadith; they have been famous for their strong memory, brilliance and intelligence.

2. **Legislative Reasons**:

The legislative reasons behind the Prophet's marriages can be easily discerned in invalidating some abominable practices that prevailed in pre-Islamic Arab society, such as the prevalent custom of "adoption" which was an inherited custom to the Arabs before Islam. One could adopt another's son, make him as one own real son and say to him "You are my son. I inherit you and you inherit me". Rules of inheritance, divorce, marriage and prohibited degrees of marriage ... etc. were applied to the adopted sons.

Islam would not approve of wrong or leave people in ignorance.
In order to put an end to this wrong custom of adoption, it was inspired to the messenger, before his mission to become a prophet was announced, to adopt Zaid Ibn Haritha following the prevalent custom of the Arabs before Islam. Zaid was, from then on, called Zaid Ibn Muhammad. AI Bukhari and Muslim mention that Abdullah Ibn Umar (may Allah be pleased with them) said: "We used to call Zaid Ibn Haritha Zaid Ibn Muhammad until the verse from the Holy Qur'an was sent down saying:

ٱدۡعُوهُمۡ لِأٓبَآئِهِمۡ هُوَ أَقۡسَطُ عِندَ ٱللَّهِ..." (٣٣:٥)

"Call them by after their fathers: that is more just in the sight of Allah ..." (33: 5)

Then the Prophet (peace be upon him) said: You are Zaid Ibn Haritha ibn Sharaheel."

Then the holy Prophet (May the blessing of Allah be upon him) married him his cousin Zainab Bint Jahsh; but their marriage did not last long. She ill-treated him as she felt socially superior to him as he had been just a slave before the Prophet (peace be upon him) adopted him and she was of a great ancestral line. Zaid divorced her and Allah the Almighty commanded His Messenger (May the blessings and peace of Allah be upon him) to marry her to annul the custom of adoption, to set up the principles of Islam and to destroy the pre-Islamic practices completely. The Prophet (peace be upon him) feared the hypocrites and the slanderers would say that Muhammad married his "son's" divorced wife. The Holy Qur'an blamed him (peace be upon him) saying:

"...وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا
قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا." (٣٧:٣٣)

"... thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, We joined her in marriage to thee: in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of *their adopted sons, when the latter have dissolved (their marriage) with them. And Allah's command must be fulfilled. "*
(33:37).

In this way, the pre-Islamic custom of adoption came to an end and the Holy Qur'an supported this new divine legislation saying:

"مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ
ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا." (٤٠:٣٣)

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the seal of the prophets: And Allah has full knowledge of all things."
(33: 40)

AI Bukhari mentions that Zainab (may Allah be pleased with her) said boastfully to the other wives of the prophet (peace be upon him): "Your families have married you, but it is only me that Allah from over seven Heavens has decreed my marriage."

3. Social Reasons:

The social reasons behind the Prophet's marriages appear clearly in his marriage to the daughter of Abu Bakr (may Allah be satisfied with him), his first man, and to the daughter of Omar (may Allah be pleased with him) his second man. These reasons can also be evidently noticed in his marriage relations with Quraish; this made the different clans and tribes strongly support him and his new religion.

The Prophet (may the blessings and peace of Allah be upon him) married Al Sayedah Aishah, the daughter of his most beloved, most esteemed friend and companion Abu Bakr who was among the first people to embrace Islam and who offered himself and his wealth for the victory of Islam and for the protection of his Messenger (may the blessing and Peace of Allah be upon him), for bearing all sorts of suffering for the sake of Islam.

Al Termithi mentions that the Prophet (peace be upon him) praised Abu Bakr saying that he could not be given his due and only Allah the Almighty will give him what he deserves on the Day of Judgment, that when the Prophet called Abu Bakr to Islam he never hesitated, that if the Prophet were to choose a permanent companion, he would choose Abu Bakr.

The Messenger (May the blessing and peace of Allah be upon him) could not find a better reward for Abu Bakr in this world than to marry his daughter; thus their friendship was strengthened and their relationship deepened.

The Holy Prophet (peace be upon him) also married Hafsa, daughter of Omar, to reward her father for embracing Islam, for his truthfulness and sincerity, for what he did for this religion. Omar is the great hero of Islam, with whom Allah the Almighty has glorified and honored Islam and the Muslims. In the Prophet's marriage with Abu Bakr's and Omar's daughters, there was the greatest honor and gratitude for such fruitful and sincere men.

Likewise, the Holy Prophet (peace be upon him) greatly honored Othman and Aly (may Allah be pleased with them all) by marrying them two of his daughters. These four - Abu Bakr, Omar, Othman and Aly (may Allah be satisfied with them all) are his greatest companions and successors in spreading Islam and setting up the religion.

4. **Political Reasons**:

A major reason for the Messenger's marriages was to form strong relationships with the people around him. It is known that when one marries from a family or a clan, one form new relationships and one's in-laws come to help if need arises. Here are some examples which show the political reasons behind the Messenger's marriages.

First, the Prophet (peace be upon him) married Al Sayedah Juwayriah the daughter of Al Harith who was the leader of the tribe of Bani Al Mustalaq. She together with the whole tribe had been taken war prisoners by the Muslims in one of the Prophet's battles.

She, as the daughter of the tribe's leader came to the Prophet (peace be upon him) to ask for money to pay as a ransom to be set free. The Prophet (peace be upon him) offered to pay the ransom for her and marry her. The Muslims thought it was not becoming to keep the Prophet's in-laws prisoners of war, and set them all free. Seeing the Muslim's noble -mindedness, the whole tribe of Bani Al Mustalaq embraced Islam.

Second, in the military Battle of Khybar, Al Sayedah Saffiah, the daughter of Huyay ibn Akhtab was captivated by the Muslims after her husband had been killed. The Holy Prophet (peace be upon him) gave her the choice, either (a) to set her free and he would marry her or (b) to set her free and she would return to her Jewish family, seeing the Prophet's nobleness of character, decency and gentlemanliness, she chose to be set free and be his wife. Moreover, she, as well as many people with her, embraced Islam.

It is narrated that when the Messenger (May the blessings and peace of Allah be upon him) told Saffiah that her father was most antagonistic among the Jews against him, she answered, "O Messenger of Allah! Allah says in His Holy Book:

"۰۰۰ ولا تزر وازرة وزر أخرى ۰۰۰۰ " (٦ : ١٦٤)

" .. *no bearer* of *burdens can bear the burden of another* .... "

(6: 164)

The Prophet (peace be upon him) told her if she chose Islam, he would marry her; if she chose Judaism he would let her join her people, the Jews. She said she liked Islam, believed in him, and no longer had relations with the Jews. The Prophet (May the blessings and peace of Allah be upon him) married her (may Allah be pleased with her).

Third, the Prophet (peace be upon him) also married Al Sayedah Umm Habibah (Ramlah) whose father Abu Sufian was at that time the leader of the disbelievers and a strong enemy of the Prophet (peace be upon him). She embraced Islam at Makkah and immigrated to Ethiopia with her husband. When the Prophet (peace be upon him) knew of her husband's death in Ethiopia, he sent to

the King of Ethiopia, AI Najashi, to marry him Umm Habibah. She was extremely pleased because if she had returned to her father in Makkah he would have forced her to forsake Islam or torture her. She received a dowry of 400 dinars, and when she returned to AI Madinah Al Munawarah, the Prophet (peace be upon him) married her.

Later, her father, Abu Suffian, embraced Islam and knew of her marriage to the Prophet (peace be upon him), consented to it and boasted of the Prophet (peace be upon him) being a good match to his daughter.

The Prophet's marriage to the daughter of Abu Suffian, a strong enemy of the Muslims, led to the lessening of enmity against the Muslims. This marriage also meant a great honor to Umm Habibah and a reward to her for challenging her father and her people by embracing Islam.

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We have so far mentioned the reasons behind the plural marriage of the Prophet (peace be upon him). We shall now turn to speak about the "Chaste Mothers of the Faithful" (may Allah be pleased with them) Whom Allah the Almighty chose from among the choicest women for His beloved Prophet (peace be upon him) and whom Allah the Almighty honored by being his Messenger's wives. They (may Allah be satisfied with them) must be respected and venerated, and, in honor to the Prophet (peace be upon him), had not to remarry after his death. Allah the Almighty says:

"النبي أولى بالمؤمنين من أنفسهم وأزواجه أمهاتهم ٠٠٠٠" (٣٣ : ٦)

"The Prophet is closer to the believers than their own selves and his wives are their mothers.... " (33:6)

and says:

"...وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا." (٣٣:٥٣)

"Nor is it right for you that ye *should annoy Allah's Messenger, or that* ye *should marry his widows after him at any time. Truly such* a *thing is in Allah's sight an enormity."*

(33: 53)

The "Mothers of the Faithful" whom the Prophet (may the blessings and peace of Allah be upon him) married are eleven. They are:

1 Al Sayedah Khadijah bint Khuwaylid. (may Allah be pleased with her)
2. Al Sayedah Sawdah bint *Zama'a.* (may Allah be pleased with her)
3. Al Sayedah Aisha bint Abi Bakr. (may Allah be pleased with her)
4. Al Sayedah Hafsah bint Omar. (may Allah be pleased with her)
5. Al Sayedah Zainab bint Khuzaimah. (may Allah be pleased with her)
6. Al Sayedah Zainab bint Jahsh. (may Allah be pleased with her)
7. Al Sayedah Umm Salamah (may Allah be pleased with her)
(Hind bint Abi Umayyah.)
8. Al Sayedah Umm Habibah (may Allah be pleased with her)
(Ramlah bint Abi Sufian)
9. Al Sayedah Juwayriah bint Al Hareth (may Allah be pleased with her)
10. Al Sayedah Maymounah bint Al Hareth. (may Allah be pleased with her)
11. Al Sayedah Saffiah bint Huyay ibn Akhtab.(may Allah be pleased with her)

1. Al Sayedah Khadijah Bint Khuwaylid

Khadijah bint Khuwaylid (may Allah be pleased with her) was the first of the Prophet's wives. The Holy Messenger (peace be upon him) married her before his mission when he (peace be upon him) was 25 years old and she (may Allah be satisfied with her) was a 40 years old widow. The Prophet (peace be upon him) was her third husband. Her first husband was Abi Hilal ibn Zahra and her second husband was Ateeq ibn A'aeth. The Prophet (May the blessings and peace of Allah be upon him) chose her for her wisdom and intelligence; and their marriage was successful for it depended on reason and the difference of age between them was not an obstacle in their marriage the aim of which was never the satisfaction of sexual pleasures. Muhammad, the Messenger of Allah (peace be upon him) was being prepared to bear the Message and the responsibility of spreading and calling people to Islam, and Allah the Almighty guided him to marry this pious and virtuous woman to assist him in propagating Islam. No wonder then that she was the first among the women to believe in him (peace be upon him).

An evidence of her wisdom and judiciousness was her attitude when the Prophet (peace be upon him) experienced the first Revelation in the Cave of Hira'. When the Prophet (peace be upon him) returned there his heart was trembling and he went to Khadijah and said: Wrap me up, Wrap me up! So she wrapped him till fear had left him. He (peace be upon him then said to Khadijah: O Khadijah! what has happened to me? - and he informed her of the happening, saying: I fear for myself." She replied: It cannot be. Be happy. I swear by Allah that He shall never humiliate you. By Allah you join tie of relationship, you speak the truth, you bear people burden, you help the destitute, you entertain guests and you help against the vicissitudes which affect people." Those words of Khadijah were a source of great comfort to him and reflected her implicit trust in the eminence, piety and virtuous life of her noble husband (May the blessings and peace of Allah be upon him).

The Holy Prophet (peace be upon him) spent the prime of his youth with Khadijah, never married a second wife until after her death and never loved any of his wives more than her. Once Al Sayedah Aishah (may Allah be pleased with her) asked the Prophet (peace be upon him) if Khadijah had been the only woman worthy of his love, Muhammad (peace be upon him) replied in an honest burst of tender emotion: She believed in me when none else did. She embraced Islam when people disbelieved me. She helped and comforted me when there was none else to lend me a helping hand."

Al Sayedah Aisha reported: Never did I feel jealous of the wives of Allah's Messenger (peace be upon him), only of Khadijah, although I did not have the privilege of seeing her. And whenever Allah's Messenger (peace be upon him) slaughtered a sheep, he said: send it to the companions of Khadijah. I annoyed him one day and said: "It is Khadijah only who always prevails upon your mind." Thereupon Allah's Messenger said: Her love had been nurtured in my heart by Allah himself."

Khadijah (may Allah be pleased with her) continued to be the Messenger's only wife for 25 years, 15 years before his mission, and 10 years after; she gave birth to all his children except Ibrahim. When she died, the Prophet was fifty years old. (May Allah be satisfied and pleased with her; may Allah reward her with paradise.)

2. Al Sayedah Sawdah bint Zama'a

After the death of Khadijah, the Prophet (peace be upon him) married Sawdah bint Zama'a, the widow of Al Sakran ibn Amr Al Ansari. Though she was older than the Prophet (peace be upon him), he chose her for she embraced Islam and immigrated to Ethiopia; after her return her husband died and she became lonely and helpless with none to support her. If she had returned to her people, she would have been forced to forsake Islam or severely tortured. The Holy Prophet (peace be upon him) chose to sponsor, support and marry her. This marriage was a kind of reward for her

truthfulness of faith and sincerity to Allah the Almighty and his Messenger (may the blessings and peace of Allah be upon him). If the aim of marriage had been the enjoyment of sex, as the insincere orientalists claim, the Prophet (peace be upon him) would have chosen a virgin maiden not an aged widow 55 years old. He (peace be upon him) was a great example of helpfulness and humanitarianism.

3. Al Sayedah Aishah bint Abu Bakr

Aishah was the third lady to enter the house of the Holy Prophet (peace be upon him) as his wife, and she was the only virgin in the consorts of the Prophet's house, She was the most intelligent, and the most versed in religion among the "Mothers of the Faithful"; she was even more knowledgeable than the companions, Many of the companions of the Prophet (peace be upon him) used to ask her about the difficult problems in matter of religion, Yet the Prophet observed perfect equality amongst all his wives. But in case of love and affection, where a man is somewhat powerless, since it is a state of mind beyond human control, he was inclined more towards Aishah than his other wives, because of her eminent qualities.

When Allah the Almighty ordered His Messenger (Peace be upon him) to give his wives the choice between" Allah and His Messenger, and the Home of the Hereafter" and "the life of this world and its glitter" he (peace be upon him) began with Aishah and told her to go and consult with her parents, though she reports: He (peace be upon him) knew that my parents always insisted that I should be with him" The Holy Prophet (may the blessings and peace of Allah be upon him read to her:

"يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزۡوَٰجِكَ إِن كُنتُنَّ تُرِدۡنَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا فَتَعَالَيۡنَ
أُمَتِّعۡكُنَّ وَأُسَرِّحۡكُنَّ سَرَاحًا جَمِيلاً. وَإِن كُنتُنَّ تُرِدۡنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ
ٱلۡأَخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلۡمُحۡسِنَـٰتِ مِنكُنَّ أَجۡرًا عَظِيمًا." (٢٨:٣٣،٢٩)

"O Prophet! Say to the consorts: if it be that ye *desire the life of this world, and its glitter - then come! I will provide for your enjoyment and set you free in* a *handsome manner. But if* ye *seek Allah and His Messenger and the Home of the Hereafter, verily Allah has prepared for the well - doers amongst you a great reward."*

(33: 28, 29).

She said: "I seek Allah and His Messenger and the Home of the Hereafter.'

This marriage cemented the ties between the Holy Prophet (peace be upon him) and his devoted friend Abu Bakr who always stood by him in the hours of trial, and who sacrificed everything for the cause of Allah. It was also through this marriage that his pure Sunnah, and his instructions, especially those that concerned the women, could successfully be imparted to the young ladies who had newly entered the fold of Islam.

4. Al Sayedah Hafsa bint Omar

The Prophet (peace be upon him) married Hafsa, a widow whose husband, Khanis ibn Huthafah, a great hero of Islam, had been a martyr in the battle of Badr. Al Bukhari mentions that her father, Omar (may Allah be pleased with him) recommended her as a wife to Othman (may Allah be pleased with him) after the death of his wife Ruquia, the daughter of the Prophet (peace be upon him). Othman was reluctant to marry. Then Omar recommended her to Abu Bakr who kept silent. Later, the Prophet (peace be upon him) asked her hand and they married. Abu Bakr said later that he did not agree to marry Hafsa because he knew that the Prophet (peace be upon him) had mentioned her, and had he left her, he would have married her.

Look how noble and great such a man as Omar was. He saw nothing in recommending the most suitable and most equal person to marry his daughter. How far away present- day Muslims are from their religion, how ignorant are they of the judgment of Islam when they leave their daughters to become spinsters until wealthy persons come to ask their hands!!!

5. Al Sayedah Zainab Bint Khuzaymah

The next wife the Prophet (peace be upon him) married was Zainab bint Khuzaimah, the widow of a courageous hero, Obiadah ibn Al Hareth ibn Abd Al Muttalib, a martyr in the battle of Badr. She continued to perform her duty of nursing the wounded unaffected by the martyrdom of her husband until Allah the Almighty gave victory to the believers in the first battle against the disbelievers. When the Prophet (peace be upon him) knew her patience and steadfastness and that no one supported her, he proposed to marry her.

Sheikh Muhammad Mahmoud Al Sawaf said about this marriage in his valuable dissertation The Virtuous Wives of the Prophet (pbuh):

She was sixty years old when the Prophet (peace be upon him) married her and she had two more years to live before she died at 62 (may Allah be pleased with her). What would the insincere slanderers say about this honorable marriage and its noble aim? Would they find it motivated by sex and bodily desires? Or by nobleness of aim, chastity, greatness, kindness, and humanitarianism on the part of the great Messenger who came as a mercy for the whole people.

Those partial orientalists should fear Allah the Almighty and be sincere in their researches and get rid of their intrigues, deception and detraction from Prophet Muhammad (peace and blessings of Allah be upon him).

6. **Al Sayedah Zainab bint Jahsh**

The Holy Prophet (May the blessings and peace of Allah be upon him) then married his cousin Zainab bint Jahsh, a divorced woman who had been married to Zaid ibn Haritha. The aim of this marriage was legislative, as we have mentioned, being the invalidating or nullifying of the pre-Islamic practice of adoption.

This marriage makes some malicious orientalists and their followers who harbor feelings of hatred against Islam and the Prophet of Islam (peace be upon him), attack the pure Prophet and fabricate lies about him depending on Jewish claims found in some books of the exegesis of the Holy Qur'an. These people erroneously claim that the Prophet (peace be upon him) went to the house of Zaid ibn Haritha who was not there, and saw his wife Zainab and fell in love with her and said: "Praise be to Allah who controls people's heart". When Zaid went home his wife told him what had happened. Zaid then went to the Prophet (peace be upon him) and wanted to divorce her.

Ibn Al Arabi says in his exegesis of the Holy Qur'an -answering this wicked calumny-: "That they claim when the Prophet (peace be upon him) saw her, he fell in love with her, is utterly wrong for he was with her all that time and at every place before the imposition of Hijab; how could he grow up with her, notice her every hour and only fall in love with her when she was married?! It is impossible for such a pure heart as to entertain such a corrupt relationship. Allah the Almighty says to him:

"ولا تمدن عينيك إلى ما متعنا به أزواجا منهم زهرة الحياة الدنيا لنفتنهم فيه ٠٠٠٠"
(٢٠ : ١٣١)٠

"Nor strain thine eyes *in longing for the things we have given for enjoyment to parties of them, the splendor of the life of this world, through which we test them .... "* (20: 131).

Ibn Al Arabi studied these Jewish stories and found them groundless and more falsehoods.

Dear Brothers,

A mere look at the life history of Zainab and circumstances of her marriage to Zaid makes us believe that the misunderstanding between them was a result of the difference between their social positions. Zainab was of high descent whereas Zaid was a slave. Allah the Almighty wanted by this marriage to destroy prevalent idea of "tribal fanaticism", and to set up the new concept of Islam that the real basis of honor is "religion and fear of Allah the Almighty", for when the Messenger (peace be upon him) suggested to Zainab that Zaid should be a suitable husband for her, she, feeling her superiority of descent, proudly rejected him. To correct her attitude, Allah the Almighty sent down this verse:

"وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا." (٣٦:٣٣)

"It is not fitting for a *believer, man or woman, when* a *matter has been decided by Allah and His Messenger, to have any option about their decision: if anyone disobeys Allah and His Messenger he is indeed on* a *clearly wrong path ...* (33: 36)

Zainab immediately resigned herself to the Prophet's order and married Zaid, but she was not wholly satisfied, which resulted in differences and problems between them.

Muhammad (peace be upon him) knew Zainab since she was still a young girl; she was his cousin. How could he wish to marry her after being divorced when he could have easily married her when she was still a young girl?!!

Indeed these people are never sensible, they are liars and slanderers, they say, explaining the verse:

"...وَتُخۡفِى فِى نَفۡسِكَ مَا ٱللَّهُ مُبۡدِيهِ..." (٣٣:٣٧)

"...but thou didst hide in thy heart that which Allah was about to make manifest ...." (33:37)

That what the Prophet (peace be upon him) "didst hide" was his love to Zainab. This is utterly wrong and mere fallacy. What was it that "Allah was about to make manifest"? It is not his love to Zainab but his desire to carry out Allah's order to marry Zainab so as to invalidate the practice of adoption. The Prophet (peace be upon him) was afraid lest hypocrites should say that Muhammad (peace be upon him) married his son's wife. Allah the Almighty says clearly that this is what he did:

"...فَلَمَّا قَضَىٰ زَيۡدٌ مِّنۡهَا وَطَرًا زَوَّجۡنَـٰكَهَا لِكَىۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٌ فِىٓ أَزۡوَٲجِ أَدۡعِيَآٮِٕهِمۡ..." (٣٣:٣٧)

"...Then when Zaid had dissolved (his marriage) with her We joined her in marriage to thee: in order that (in future) there may be no *difficulty to the believers in (the matter of) marriage with the wives of their adopted* sons ...."

(33:37)

Thus all the claims of those spiteful liars fall baseless in front of the clear and convincing proofs of the infallibility and purity of Allah's Messenger (peace be upon him).

7. **Al Sayedah Umm Salamah Hind Al Makhzoumiah**

The Holy Prophet (peace be upon him) married Umm Salamah, the widow of Abd Allah ibn Abdel Asad who had been one of the first people to embrace Islam. He immigrated with his wife and children to Ethiopia where Salama was born; he was martyred in the battle of Uhud and left four poor helpless orphans. The Holy Prophet (peace be upon him) saw no better solace to his wife than to ask her hand and support her and her children. She (may Allah be pleased with her) apologized to him saying: I am an aged mother of orphans and I have much jealousy". The Holy Prophet (peace be upon him) answered that he would join the orphans to him and that he would pray Allah the Almighty to take away jealousy from her heart, and that her old age did not matter to him (peace be upon him), They married and he cared much for educating her orphans and was a substitute better and kinder to them than their father.

Umm Salama had many privileges such as being of high descent, of generous and hospitable people and of the early people to embrace Islam. Besides she had another advantage judiciousness and good sense. An evidence of her excellent judgment appeared when the Prophet (peace be upon him) extremely saddened by the Muslims following the peace of

Hudaibaih with the disbelievers especially the ten- year armistice; they thought injustice was done to them though they were at the apex of their strength. The Muslims were, consequently, not enthusiastic in carrying out the Messenger's order of going back to Madinah after shaving or clipping their hair. The Holy Prophet (peace be upon him) went to Umm Salamah and told her very sadly that the Muslims did not carry out his order. She appeased him and suggested that he should go out and have his hair shaved in front of them all, and she assured him that they would follow him realizing that the matter was irrevocable. This was exactly what happened. No sooner had he gone out and had had his hair shaved than all the Muslims followed.

8. Al Sayedah Umm Habibah (Ramlah Bint Abu Sufian)

In the year 7 A.H; the Holy Prophet (peace be upon him) married Umm Habibah, the widow of the Ubaid Allah ibn Jahsh who had died in Ethiopia . Al-Najashi, the ruler of Ethiopia, married her to the Holy Prophet (peace be upon him) and gave her a dowry of 4000 Dirhams and sent her to him with Shurhabeel ibn Hasanah.

9. Al Sayedah Juwyriah bint Al Hareth

The Holy Prophet (peace be upon him) married Juwyriah, the daughter of Al Hareth, the leader of the tribe of Bani Al Mustalaq. She was the widow of Musafei ibn Dhirar, one of the strongest enemies of Islam and the Messenger, and who had been killed in the battle of Al Muraysei. She was captured by the Muslims.

10. Al Sayedah Safiah bint Huyay ibn Akhtab

We have mentioned before the political reasons behind this marriage.

11. Al Sayedah Maymouna bint Al Hareth

Her name had been Barrah, and he Holy Prophet (peace be upon him) named her Maymouna, she was the last of his wives. Al Sayedah Aishah (may Allah be satisfied with her) said of her that she was one of those who most fear Allah the Almighty and of those who always join ties of relationship. She had been the widow of Abi Rahan ibn Abdul Uzza. It is said that Al Abbas encouraged the holy Prophet (peace be upon him) to marry her. It is clear that the Prophet's marriage with her indicated his gratefulness to her and to her people for their support and help.

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This is just a glance at "The Mothers of The Faithful", the virtuous wives of the Messenger (May the blessings and peace of Allah be upon him), whom Allah the Almighty has honored by accompanying His Messenger (peace be upon him) and by making them the "Mothers of the Faithful", whom Allah the Almighty addresses saying:

"يا نساء النبي لستن كأحد من النساء إن إتقيتن فلاتخضعن بالقول فيطمع الذي في قلبه مرض وقلن قولا معروفا." (٣٣ : ٣٢)

"0 Consorts of the Prophet! Ye are not like any of the (other) ... women.' If ye *do fear (Allah), be not too complaisant of speech, lest one in whose heart is* a *disease should be moved with desire: but speak* ye a *speech (that is) just. "*

(33:32)

All the marriages of the Messenger aim at the interest of Islam and Islamic Jurisprudence, and at the cementing of ties with people. Thus big tribes and clans embraced Islam and believed in the Messenger of Allah (peace be upon him). All the Messenger's wives, except Aishah (may Allah be pleased with her) were widows, and he began to diversify his wives only after the Hijrah when war and fighting started between the Muslims and the disbelievers. This period continued from the second year A.H. to the eighth A.H. when the Muslims finally triumphed over the disbelievers. In each marriage, there was an obvious proof of the Holy Prophet's nobleness of purpose, gratefulness and humanitarianism, contrary to what mischievous liars and slanderers claim. If caprice or whim had any control over his heart, he would have married at a youthful age and would have married virgins. It is the black malice which filled the hearts of those Western orientalists and blinded them to see the light of the bright truth. Allah the Almighty speaks the truth when He says:

'بل نقذف بالحق على الباطل فيدمغه فأذا هو زاهق ٠٠٠٠ " (٢١ : ٨)

"Nay, We *hurl the Truth against falsehood, and it knocks out its brain and behold, falsehood doth perish! ....*"

(21: 8)